

THE **CHRISTIAN** EVANGELIST

**FRONT
RANK**

March 1, 1959



The World Mission and the Parish Ministry

by A. Dale Fiero

You Young People--
to find out what others
your age are doing!



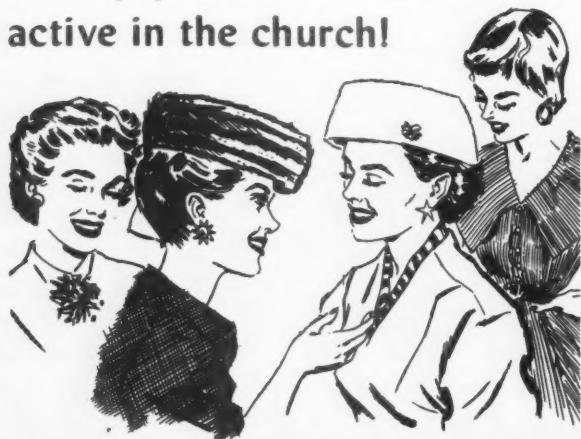
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FRONT RANK

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LOVE IN ACTION

by John A. Kerr

Minister, Sterling Christian Church
Austin, Minnesota

A Faith to Live by

I RECALL my first experience in helping a person plan her own memorial service. She was lying in the hospital bed, having suffered courageously with cancer for more than two years. Death was near.

She selected the music and those who would sing it. She selected a poem and some appropriate scripture passages. When it came to deciding upon the Scripture which would be used for the meditation, I was certain she would want something from Psalms or the Gospel of John. Her decision, however, was the 13th chapter of First Corinthians, the great love chapter of the Bible.

It was her desire that the message at her service emphasize love. "Faith, hope, love abide, these three; but the greatest of these is love."

When I turned to leave she called me back and said, "I want to thank you for all that you've done for me." It was impossible for me to express to her, adequately, that I should be thanking her for her wonderful witness of faith. She was an inspiration to all who knew her, especially to a young man who had the good fortune of being her minister.

I will never forget this wonderful Christian lady and the message that was her life. So often, when pain or trouble comes, a person begins to feel sorry for himself. He becomes despondent. He seeks pity. This, it seems, is the natural human thing to do. To be sure, it is difficult to transcend this natural human reaction to strife. If we think about it at all we know self-pity may well lead to bitterness toward our loved ones, our fellowman, and even God.

When life affords us the opportunity of knowing someone who has risen above the natural human reaction to the predicaments of this temporal world, it is an awe-inspiring religious experience. The person who gives such a witness is an example of Christ-centered love in action.

This was God's message to man. "For God so loved the world that *he gave* his only Son." Jesus interpreting the destiny God had for him knew that lip service would not be enough. It was necessary for him to turn toward Jerusalem and the Cross. This action of love on the part of God through Jesus speaks clearly to us, if we will but listen.

Christian love for a troubled world is the most effective message we can proclaim. It is not enough to say, "I believe it," or to say, "Amen" when the preacher preaches about it. We preach it best by practicing it. No matter *where* we are, we can be a living gospel of love—in factories and on farms, in schools and offices, behind the wheel of a car or truck, in a hospital . . . even at a memorial service.

As we live the gospel of love, our faith will continue to grow. Indeed, we will know God intimately.

"God is love, and he who abides in love abides in God and God abides in him."—1 John 4:16

The World Mission and the Parish Ministry

The Program of the Church Is ONE . . . The Pastor Has a Global Responsibility

by

A. Dale Fiers

President, United Christian Missionary Society

This article, in two parts, is adapted from the address of Dr. Fiers given on the Lin D. Cartwright Lectureship, a contribution of the Disciples Council of Greater St. Louis, to honor the retiring editor of THE CHRISTIAN-EVANGELIST, in the 1958 program of the Ministerial Alliance of Metropolitan St. Louis. The article will be concluded in next week's issue.

•

WE ARE not yet completely out of the era, a truly great era, when the missionary enterprise was thought of by many as a sideshow in the great ecclesiastical circus of Christian activity.

The main tent was, of course, the church in its local, state, and national expressions of ecclesiastical life. Within this tent the main things took place—worship, sermons, baptisms, assemblies, synods, and conventions.

It is true that the attention of those in the big top was called to the side attractions at frequent intervals. Usually, however, the people did not have enough time, money or interest left to do more than look at the sideshow's eye-catching billboards portraying people of foreign cultures in strange dress from faraway places.

On their way by they would hear the pleading words of the barker, "Step right in folks for the strangest, most dazzling

sights of a lifetime at only a fraction of the cost of the main show."

I suppose it ought to be said also that there were not a few who were captivated by the appeal of the sideshow while on their way to the big tent. Once they got inside they became so involved that they devoted all the time, interest, and money to the side attractions and missed what went on under the big top.

Now, it is not profitable to press this exaggerated and inadequate analogy further, except to say that we are rapidly moving into the era when the whole show including the side attractions is being brought under the main tent.

That is to say, the whole program of Christianity is increasingly being conceived, prepared, rehearsed, and projected as one total program in which superficial distinctions are lost and the interrelatedness of the whole as authentic functions of the church are made manifest.

Dramatic evidence of this can be found in the developments within every denomination and within the ecumenical movement itself. For instance, the formation of the National Council of Churches has brought to the American scene a significant demonstration of the increasingly inclusive character of church life and work.

The Federal Council of Churches, International Council

of Religious Education, and the Foreign Missions Conference of North America have joined with a number of other organized expressions of Christian concern and activity to form one council which would be related to the whole structure of the several denominations composing its basic membership.

At the world level the same trend is discernible in the recent decision of the International Missionary Council approving a merger with the World Council of Churches. If and when this is achieved it will bring to fulfillment a long cherished dream—the embodiment of concern for the unity of the church and the mission of the church in one organization responsibly related to the structure of the churches both older and younger.

This trend toward a new structure of world mission is filled with great possibilities. It is not without its grave dangers. It is quite true that in the main tent you play to more people. It is likewise true that more is going on and that it becomes increasingly difficult to keep all worthy activities in the spotlight of attention and elicit for them their rightful share of appreciation and support.

One of the most crucial questions in all this has to do with the adequacy of the parish minister. Here the success or failure in the world mission in the era ahead of us may well be determined. The devotion, understanding, and skill of the parish minister as he faces the global responsibility of the congregation are fundamental to the whole enterprise.

Bishop Henry Knox Sherrill, chairman of the U.S. Conference for the World Council of Churches, said recently:

The great majority of our clergy and people find it exceedingly difficult to see beyond the exigencies and opportunities of the parish in which they are situated.¹

It is this concern that has led me to choose this subject which I believe has great implications

for the future: "The World Mission and the Parish Ministry."

★ ★ ★

It is important, at the outset, to scan some of the new horizons more clearly discernible in the world mission of the church today. *The first of the new horizons more clearly discernible is the primacy of the church in world mission.*

Willis Church Lamott says that this is the revolutionary factor which is making such a profound change in the missionary movement today. He writes:

A revolution has taken place in missions, a transition of the movement from an individual-centered to a church-centered orientation. An understanding of the significance of missions in our day rests upon an understanding of the causes leading up to, and the results emanating from that change. . . .²

For one thing, we have come to a fuller awareness of the importance of the church on the mission field—the so-called younger church.

The almost universal establishment of the church makes the recognition of this fact imperative. Yet many people today are unaware of the significance of this fact.

There is another dimension to the importance of the church on the mission field that is being seen with new clarity: namely, the extent to which the church is established and its life developed as the basic measurement of progress and success. This was probably the most compelling insight of the Willingen Conference of the International Missionary Council in 1952.

A realistic analysis of the lasting significance of the missionary endeavor in the light of the catastrophic wars, revolutions, and upheavals of our day has shown clearly the primacy of the Church as over against institutions, programs of social service, technical assistance, and all other missionary activities which have been a part of our world mission.

This is by no means to say that educational and benevolent

institutions, hospitals, and similar activities have no place, but rather to emphasize the basic necessity of the establishment of the Church in the missionary enterprise.

When we speak of the primacy of the church in the world mission today we must not overlook its implications for the church at home. The most descriptive current phrase that describes the revolution which should be taking place in our own churches is: "The Church *Is* Mission."

This opens up the whole question so popular today, "What is the nature of the Church?" Whatever else it may include, we are beginning to see with greater clarity that it is *mission*. It does not have missions, merely; it is mission—that is its nature.

We are coming to see that a church cannot divest itself of its missionary obligation and remain a church. This is the dynamic New Testament idea that is back of the coming together of mission and church in structure and program all across the world and at all levels of the church's life.

★ ★ ★

The second of the new horizons being seen today is the oneness of the Church's mission in the world.

We have been prone in the past to compartmentalize the mission of the church. We have made the local parish one area and called all money raised for its work "For ourselves." We have divided the outreach of the church into many categories such as home and foreign. Money raised for these we record "for others."

These distinctions are not without some validity. There must always be some descriptive terminology for purposes of administration and organization. But the idea that there is an essential difference in the nature of the work done and that the individual church or church member can be interested with consistency in the one and not the other is invalid. In ringing phrases it is being said that, "The whole mission to the whole world

Prayer for a Son

by Berniece Ayers Hall

Give him a comradeship with hills and skies,
And deep compassion, God, for everything
Of Your creation. Open wide his eyes
To all the challenge of the suffering:
A baby robin fallen from the nest,
Its broken wing that chains it to the earth,
The hungry, homeless kitten on its quest
Who wanders, timid, to our glowing hearth.
O give him, Lord, for every one of these,
Swift feet and eager hands, but even more
A heart to render quiet ministries—
To lift, to comfort, always to restore.
O teach him Love! Then shall he merit one
Most sacred gift—the friendship of Your Son!

has been given to the whole Church."

The Church exists for one supreme purpose—to be completely obedient to its Lord in the carrying out of his work in the world. The world-wide mission is the reason for the church's existence. No part of its life can escape the missionary obligation and no part of the church can undertake this universal mission in isolation from the rest of the church. "No one of the three words, 'Church,' 'Unity,' and 'Missions,' can be understood without the other."³

This essential oneness of the church's mission brings into meaningful relationship all the various activities and programs as vital and integral parts of the church's mission in the world.

★ ★ ★

The third of the new horizons more clearly discernible today is the comprehensiveness of the responsibility of the individual Christian. The developments in the world Christian task require a whole new orientation on the

part of most local churches and church members. Every Christian is a missionary. This is his vocation as a Christian whether he remains at home as a layman or goes abroad as a commissioned missionary.

J. B. Phillips has written a helpful and heart-warming book about the world mission, bearing the title, *The Church Under the Cross*. At the conclusion of his book Dr. Phillips has a challenging word to say about the individual Christian and his relationship to the world mission. It is this:

But basically and fundamentally the whole church, and that includes every individual member of it, should be living under the cross if it is to prove an effective instrument for God's great purpose . . . where the church fails to live under the cross it fails utterly. The facade, the buildings, the ceremony, the titles, and all the other externals may remain, but if the cross is not faithfully accepted and borne, the

life has departed and the church is no more than a venerable shell of a past glory. . . . We can forget about far-away battles; we can pretend that they are nothing to do with us; we can become so immersed in the petty successes of our own parish that we never hear the cries of human anguish from the distant battle field. But if we do this . . . we condemn ourselves to a poor pale shadow of genuine Christian living.⁴

Within the new horizons of our world mission the many things which are visible point unmistakably to the strategic place of the parish ministry in the era upon which we have entered.

One of the most distinguished of our Disciple missionary leaders was Dr. Cyrus M. Yocum, who for 37 years served in the foreign missionary enterprise. He shared with me on a number of occasions that he felt the work he did following his retirement in 1951 was as significant as any undertaking of his active years.

He referred to his involvement in teaching ministers in the theological seminary. The courses he taught had to do with the preparation of the minister for the effective administration of the missionary task of the local church. It is strange that even though he did this in the 1950's he was a pioneer in the field so far as ministerial education at the seminary level is concerned.

Today as the whole Christian enterprise becomes more and more structurally related to the life of the church the necessity of a parish ministry adequate to discharge responsibilities for the whole enterprise is evident. But what is adequacy?

¹World Council of Churches News Release, Dec. 17, 1957.

²Willis Church Lamott, "Revolution in Missions" (The Macmillan Company, New York). Page 23.

³The United Christian Missionary Society, "The Strategy of Missions," 1954.

⁴"The Church Under the Cross," J. B. Phillips (The Macmillan Company, New York). Introduction, page X.

Editorials

From a Different Angle

EVERY job has its pitfalls and difficulties. The historian's problem is to handle the facts and his own inclinations in such a way that the latter does not color the former.

This is said to introduce an interpretation of the Campbell movement which we read last summer. It is not our purpose here to study the views expressed critically but merely to show how a situation may look from a different angle.

Writing in *The Georgetown News* (Ky.), Larry Alexander wrote about the difficulties faced by Georgetown College due to "an outburst of religious opposition among Kentucky Baptists . . . led by Alexander Campbell, whose contrary attitude toward missions, theological schools and benevolent societies had already been exhibited."

It is stated that Campbell believed that "nothing that was not as old as the New Testament should be made an article of faith, a rule of practice or a term of communion amongst Christians," and that the "Campbellites" believed that this view was in direct opposition to the Philadelphia Confession of Faith adopted by the Elkhorn Association.

"Therefore," says Mr. Alexander, "a gloomy religious atmosphere pervaded the

whole state, and noxious plants of discord were springing up in all the churches and associations." Georgetown College, coming from Royal Spring Academy, founded in 1787, finally opened in Georgetown in 1859.

"The college had quite a lot of difficulty over Campbell, as his followers tried desperately to keep the organization from succeeding. Their efforts almost proved successful, too, when a Campbellistic school, known as Bacon College, started also in Georgetown, taking most of the former Georgetown College students. This trouble point was finally abated when Bacon College trustees removed the school to Harrisburg," concludes the account.

Today and long since, Bacon College continues in Transylvania College in Lexington, tracing its history back to the earliest institution in the family tree, established in 1780.

One might read these facts in any Baptist or Disciple history book. They are reported here, not for the sake of arguing whether the coming of Campbell brought "a gloomy religious atmosphere" or "noxious plants of discord." We merely wish to point out how simple the interpretation of history looks to both sides, due to a century and a half of private interpretation.

The First Lord's Day in March

IT IS a pleasure to see something of a renewed emphasis on the first Sunday in March, in the brotherhood. It is listed in the Church Program Planning Guide as "World Missions Day," a time to "emphasize world outreach of the church."

This is an historic date with us. In 1878, the annual convention of the brotherhood decided "to ask the churches for an offering the first Lord's Day in March." This was a program of the Foreign Christian Missionary Society, organized four years earlier.

As stated by A. McLean, whose name later became synonymous with the Society, "in the course of a few years the March offering became the chief source of supply of funds."

We have come a long way since 1878. The uniting of all the mission boards "into one, efficient for domestic and foreign work," to which Brother McLean looked hopefully in

his history of the Foreign Society, became a reality in 1919.

The broad base, the deeper concepts of the church as mission, the contribution of the new Christians, all these things are before us now as discussed by Dr. A. Dale Fiers, elsewhere in this issue.

One cannot help but wonder what successes we might have had on behalf of the kingdom if we could have avoided the "contrary attitude toward missions, theological schools and benevolent societies" of our earliest days. We didn't hurt the Baptist movement, in the long run. Whether we slowed the progress of the kingdom is only a matter of conjecture.

Today we are thankful for the work and insight of the Baptists and all others as we work together to fulfill the will of our Lord for us.

by Carl J. Scherzer

When Jesus saw his mother, and the disciples whom he loved standing near, he said to his mother, "Woman behold your son!" Then he said to the disciple, "Behold your mother!"

JOHN 19:26-27

The Third Word from the Cross

UPON the cross the mystical blending of Jesus' divine and human nature is clearly evident. In the second word he opened the doors of paradise for a repentant sinner, as only God can do. The third word indicates the strong bond of human love that he felt for his earthly mother.

When Jesus was an infant, Joseph and Mary presented him to God in the temple according to the custom of their time. On that occasion a pious man named Simeon, served as the priest. When he took the infant in his arms, he recognized the Redeemer for whom he had prayed. In his ecstasy he prophesied the glory of this holy one but warned Mary, "And a sword will pierce through your own soul also."

Mary remembered Simeon's prophecy as she watched the child grow into manhood. Other children were born to Mary and Joseph, but Jesus was the first-born. When Joseph died, he assumed the care of the family and provided for them by carpentry, a trade he learned from Joseph.

As the years passed Mary became concerned lest he miss his high calling. At the wedding in Cana, she called upon him to demonstrate his divine powers

by turning water into wine. He loved her, and he did it to please her. It marked the beginning of his ministry to fulfill his holy mission.

Mary was glad when he called his disciples. News of his success and acclaim was as sweet music to her ears. But later came ominous reports. There were people who opposed him and she knew his life was endangered. She remembered the words of Simeon.

With her other children, she traveled to warn him of danger and to beg him to return home for his own safety. When they met, however, she saw the holy light in his eyes that told her it was too late.

Anxious months passed until the terrible news was brought to her by John. Mary would have it no other way . . . she must be with him! That is why she was on Calvary that day. As she looked up, verily the sword pierced through her soul.

In his dying agony, the Son of God was also the son of Mary. Deeply concerned about her future welfare, he had no money to assure her security. But, there was a better legacy!

She felt the strong arms of John, the beloved disciple sup-

porting her in her grief. Jesus knew that John loved her as a son. Who would be more suitable to take care of her than this young man whose spirit was so much akin to his own?

"Woman behold your son!" he said kindly to her and she understood fully what he meant.

Turning his eyes to John, he uttered, "Behold your mother!"

That was his legacy for her and his confidence was well placed, for John took her into his own home and cared for her lovingly, until she was united with her son again in eternity.

The question may well be asked, "Why did he not commend her to the care of one of her other children?" The answer lies in the fact that in those trying moments John understood more clearly what was happening that Jesus' own brothers and sisters who were not present. Brothers in the spirit may be more deeply akin than brothers by blood.

Tradition affirms that John remained in Jerusalem with Mary until she passed away before he started on his missionary tours. Jesus could not have given Mary a more worthy son. John could not have found a mother who would give him greater love.



Slated in 1961;

Clarification on Purpose . . .

Roman Church Council

VATICAN CITY—The general council, announced by Pope John XXIII, will take place in Rome in 1961 and will rank as the 21st in the history of the Roman Catholic Church.

This means that the plenary meetings will be an entirely new Council and not a continuation of the Vatican Council of 1869-70.

In a comment on the coming General Council, the Vatican Radio made it clear that while it did not contemplate Protestant churchmen participating in the Council, it wanted them to engage in talks outside the assembly.

The station noted particularly that the Church's idea of unity was different from that of Protestants and that "it is, in fact, necessary to recognize that two different conceptions of unity exist.

"For the Church of Rome," it said, "there is only one road toward unity, namely that which will lead all those who declare themselves for Jesus Christ to professing the same faith and recognizing the same authority.

"It is evident, outside all theological discussion, that at the present moment the sole consistent, world-wide and generally accepted expression of faith, as well as the sole universally recognized authority in things Christian, is to be found in The [Roman] Catholic Church."

Tasks Noted . . .

Church Administrator

BUCK HILL FALLS, PA.—Regional church administrators were described here as "ministers, servants and symbols" of the churches and were urged to think "theologically" about their tasks.

Dr. Robert W. Spike of New York, a general secretary of the Congregational Board of Home Missions, said church administrators cannot be just "tinkerers or efficient promoters." He said they must learn "to think theologically about all of the tasks confronting them—conference housekeeping chores, finances, placement and above all program resources.

"Any problem, social, political as well as religious, may be looked at theologically," Dr. Spike said.

"Thinking theologically is fundamentally learning to evaluate activity in terms of the central meanings of the Christian faith and not by some secondary standard."

For Council Headquarters

Lutheran Gift: \$50,000

MILWAUKEE, WIS.—The National Lutheran Council voted at its 41st annual meeting here to contribute \$50,000 toward the construction of a new headquarters building in Geneva for the World Council of Churches.

Overlooking Lake Geneva, the \$2,500,000 structure also will house headquarters of the Lutheran World Federation and serve as a world center for several Protestant denominations.

It will be located near the former League of Nations building which is now the European headquarters of the United Nations.

Also allocated by the NLC was \$15,000 for the World Council's Division of Inter-Church Aid and Service to Refugees to assist in the resettlement of some 9,000 White Russians now in Communist China.

Disciples Aid ICU

NEW YORK—Three prominent Disciples have been re-elected to serve on the executive committee of the women's planning committee for the Japan International Christian University Foundation here.

Named at its annual meeting in January were: Mrs. Jesse M. Bader, wife of the general secretary of the World Convention of Churches of Christ; Mrs. J. Quinter Miller, member of Park Avenue Christian Church, New York City, and formerly vice-president of the International Convention; and Mrs. Roy G. Ross, a member of Park Avenue Church and wife of the National Council of Churches' general secretary.

At the same meeting it was announced that the Women's Planning Committee had completed arrangements for its "ICU Air Tour to Japan," which has been scheduled to begin in Los Angeles on Oct. 8 and terminate in Tokyo on Oct. 26.

They will visit and participate in the cornerstone laying ceremony of the campus church for which the members of the committee are now raising \$175,000 to complete.

The Women's Planning Committee has almost 1,000 members and

sponsors from the U.S. and twelve other countries.

**Cuban Seminary Urges
Better U. S.-Cuban Relations**

Hits Castro Critics

MATANZAS, CUBA—Withholding of criticism of Cuban revolutionary leaders was asked by the faculty of Union Theological Seminary here.

An open letter from the seminary expressed the concern of professors "about deteriorating relations between the U.S. and Cuba, false interpretations reaching you through the press, and the declarations of certain U.S. senators who apparently have been misinformed."

Written on behalf of the faculty by Milton R. LeRoy, professor of pastoral counseling, the letter said it was "the express intention of the revolutionary leaders that this should be a model revolution, one that executes justice but does not seek revenge."

"Moral right" of the U.S. to protest the executions of Batista followers was questioned by the faculty, who said that the U.S. had remained silent concerning "the killings and tortures without trial" by the Batista government.

Fidel Castro and his revolutionary government leaders "are striving for an honest and just government," the letter said. "They have the backing of the Cuban people."

Stevenson Advocates . . .

Freedom With Aims

WASHINGTON, D. C.—Unless Americans can rediscover "the real purpose and direction of our existence" they will not be free, Adlai E. Stevenson declared in the first A. Powell Davies Memorial Lecture here.

He said he spoke of "this freedom for our souls, freedom at the profoundest level of our being." Much of the contemporary way of life was a "conspiracy" against this freedom, he said.

Rediscovery of the purpose of life can only be obtained "by a certain discipline, by readiness for reflection and quiet, by determination to do the difficult and aim at a lasting Good," Mr. Stevenson said.

The lecture was the first in a series devoted to discussion of moral issues in public affairs as a memorial to the late Dr. Davies, who was pastor of All Souls Unitarian Church here. He died last year.

New Bill to Ban Liquor Ads

WASHINGTON, D. C.—Legislation to ban alcohol beverage advertising in interstate commerce was re-introduced in the House by Rep. Eugene Siler (R.-Ky.).

Mr. Siler sponsored a similar bill in the 84th and 85th Congresses.

The measure would provide that it would be unlawful for any brewer, distiller, or vintner to cause to be transported in interstate commerce advertising "containing any solicitation of an order for alcoholic beverages."

Strong support was evidenced by religious and temperance groups for a similar measure sponsored last session in the Senate by Sen. William Langer (R.-N.D.) on which public hearings were held by the Senate Interstate Commerce Committee.

Mr. Siler said that he would ask Rep. Oren Harris (D.-Ark.), chairman of the House Interstate Commerce Committee, to hold hearings on his bill this session.

"The liquor traffic is detrimental to our young people and the cause of much crime," the Kentucky congressman said.

Post Office Department Still Opposes Lotteries

GAMBLING ISSUE

WASHINGTON, D. C.—Post Office Department officials here said New York State's new bingo law has not changed their view that the game is a lottery and, as such, cannot be promoted through the mails.

The mailing of periodicals or circulars containing advance notice of lotteries is banned under postal regulations. Under the bingo law in New York, the games are legal in communities where they are approved in local referenda.

SYRACUSE, N. Y.—Bills introduced in the state legislature which would legalize off-track betting and lotteries were condemned by the New York State Council of Churches as "shameful and abject abdication" to gambling interests.

Opposition to the measures was announced in a statement released by the council from its headquarters here.

The bills attacked by the church group were introduced by Assemblyman Edward S. Lentol of Brooklyn, N. Y. One would make it legal for persons to bet on horse races away from the track. The other calls for

a constitutional amendment to permit state lotteries in order to provide funds for hospitals and to combat juvenile delinquency.

Meanwhile in New York City, a resolution was introduced in the City Council calling on the state legislature to legalize and tax off-track betting. It was referred to the city's general welfare committee.

COLUMBUS, OHIO—A constitutional amendment permitting religious, fraternal and charitable organizations to conduct bingo games for profit was introduced in the House here.

The amendment, to be submitted to Ohio voters next November, would require the entire proceeds of the games to be devoted exclusively to the "lawful purposes" of the sponsoring groups.

LINCOLN, NEB.—Strict controls on bingo games in Nebraska are called for in a bill introduced into the state Legislature. Protestant groups are supporting the measure.

Voters approved a constitutional

amendment last November which authorized the legislature to legalize the game.

The bill would prohibit the holding of bingo games on Sundays and would bar persons under 18 years of age from playing. It also would ban the serving of liquor in the playing area.

\$2 Million More

Methodist Missions

BUCK HILL FALLS, PA.—Disbursements of The Methodist Church for mission work in the U.S. and overseas in 1958 were almost \$2,000,000 greater than the year before, delegates to the annual meeting of the denomination's Board of Missions here were told.

National Family Day?

WASHINGTON, D. C.—A resolution proposing that a National Family Day be observed annually in the United States has been introduced in Congress by Rep. George Meader (R.-Mich.).

The resolution would authorize the President to designate "an appropriate day" each year "in recognition of the importance of the family to the happiness and well-being of all men."

Where Early Christians Were Slain



—RNS

This huge plastic scale reproduction of imperial Rome gives some idea of the architectural grandeur that invested the Eternal City when the infant Church suffered persecution there. Among the infamous as well as historic landmarks were the Circus Maximus (foreground) and the Colosseum (right center), both bathed in the blood of Christian martyrs.

Crippling Blows . . .

CHURCH IN CHINA

NEW YORK—News of a crippling blow to Protestant church life in China has reached the offices of the China Committee from several sources, Dr. Wallace C. Merwin reported.

Executive secretary of the committee, a unit of the National Council of Churches' Division of Foreign Missions, he cited two letters which report the drastic changes taking place in Chinese Protestant churches.

"The first group of pastors and church workers have now finished their meetings after about five months," says the first writer. "There are many decisions, many restrictions. No one may teach or preach except those registered with the Three Self Movement Committee and no services, prayers or Bible teaching may be carried out except in regular church buildings.

Uniting in Defeat

"All church bodies are being united into one and the more than 200 churches in Shanghai are reduced to 12. Attendance has much fallen off, partly because so many work on Sunday—one of the latest resolutions is that services on Sunday must not be allowed to interfere with work.

"Many pastors and church workers are being taken into factories, the younger ones go out to farms. They are all having what they call the 'leap forward,' and everyone must work more, faster, better and more economically. It is amazing what they have accomplished, working very hard often with only about five hours left for sleep."

This Is the Picture

Dr. Merwin reported similar information in a second letter about a family in China:

"Mother does not always go to church on Sunday as the churches have now been joined together. The pastors who are not needed in the combined church are sent to work in factories or in the fields. And the church is not open much besides Sundays as the pastors have to attend political study meetings. . . . The tension and fear of doing or saying something wrong is enough to wear you out."

Dr. Merwin explained that the Three Self Movement, led by Chinese churchmen, now is the only Protestant agency recognized by the Communist authorities. "This is the first attempt," he said, "to break denominational authority and bring all churches into a controlled eccle-

siastical system." It is also the first time, he added, that Protestant congregations have had to surrender their properties and funds on a large scale. The most recent count available, he reported, showed 903,805 active Protestant church members in China in 1950.

Ohio and Colorado

BUS ISSUE

CLEVELAND—Ohio public school boards are legally free to provide bus transportation to children attending parochial and other private schools which meet state standards, a county prosecutor ruled here.

Cuyahoga County Prosecutor John T. Corrigan issued an opinion at the request of the Strongsville school board which has been asked to provide bus transportation for some 400 pupils in St. Joseph School there. Nothing in the U.S. or Ohio constitutions or laws forbids such action, Mr. Corrigan told the board.

The prosecutor went counter to a 31-year-old opinion of former Ohio Attorney General Edward C. Turner who held that only pupils attending public schools are entitled to transportation at public expense.—RNS

DENVER—A bill which would permit students of parochial and private schools to ride public school buses without charge when no additional transportation expense is involved was introduced in the Colorado House.—RNS

Missionary Says NO

China Recognition

FERGUS FALLS, MINN.—A Lutheran missionary who spent 35 years in China and Formosa warned here that recognition of Communist China would be "a tragic blow to liberty-loving Chinese on the mainland and elsewhere in southeast Asia."

Elliot Aandahl spoke at the annual missionary conference of the Church of the Lutheran Brethren of America here.

"How," he asked, "can we push for the recognition of an oppressor of 600 million people especially after its rape of Korea and Indochina? Red China still hasn't settled its agreements with the United Nations on Korea."—RNS

Cuban Relief

NEW YORK—Church World Service, relief agency of the National Council of Churches, has cabled a

\$5,000 grant to supply emergency food and medicines for revolution-blighted Cuba, where an estimated 1,000,000 people need help.

Dr. R. Norris Wilson, CWS executive director, said the grant was the first sent to Cuba by CWS. He said he expected "substantial" shipments of clothing soon.—RNS

WANTED:

Teachers in Japan

KOBE, JAPAN—The Canadian Academy here, supported by 13 mission boards of which two are Canadian and the rest are American, has announced that there are openings for teachers for the fall of 1959.

The school is seeking qualified teachers of the elementary grades who are interested in serving from three to five years in Japan.

The Academy offers teachers the opportunity of combining their professional training and their desire to serve the church. It prepares children for higher education in their homelands.

Many of the children who attend the Academy are children of Americans whose parents are missionaries and business and professional people.

Ohio Garb Issue

COLUMBUS, OHIO—Roman Catholic nuns would be prohibited from wearing their religious garb while teaching in Ohio's public schools under a bill introduced in the House here.

Its introduction followed an opinion by former state Attorney General William Saxbe that wearing of a distinctive religious habit by teachers in public schools does not amount to a teaching of religious doctrine which the law forbids.

This decision had been protested by Protestant church groups and the Ohio Civil Liberties Union.—RNS

Reds Claim Youth

BERLIN—Over 80 per cent of eligible young people in the Soviet Zone of Germany have already enrolled for next spring's Communist youth dedication ceremonies there according to *Neues Deutschland*, official organ of the Socialist Unity (Communist) Party.

The rites, an atheistic counterpart of Christian Confirmation, have repeatedly been denounced by Protestant and Roman Catholic authorities.

Overseas Report on . . .

UNION CHURCHES

NEW YORK, N. Y.—An increasing number of overseas union churches are calling their first full-time ministers to serve the more than one million Americans living and working abroad, a National Council of Churches' official reports.

Two new overseas union churches were organized in 1958—one in Seoul, Korea and the other in New Delhi, India.

This was announced by Dr. Robbins W. Barstow, executive director of the Department of Overseas Union Churches of the National Council of Churches which advises and assists 87 Protestant churches abroad. Sixty-nine of these are or-

ganized union churches, he said, and 49 now have full-time ministers.

"There are one million Americans living overseas, not including another million men and women in our Armed Forces and American tourists in every corner of the world," Dr. Barstow pointed out. "Through the English-speaking church abroad, they can continue their church life and Christian service as lay ambassadors of their country and of the Christian faith," he said.

Four Congregational, three Presbyterian and two Methodist ministers were called from U.S. pastorates to union churches during the past year, Dr. Barstow reported, two of them to the newly organized churches.

"More and more the American churches are recognizing their responsibility to train their members in 'overseas churchmanship' both in the interests of international understanding and in stewardship," Dr. Barstow declared.

One such effort, he noted, was the first meeting of the new Institute on Overseas Churchmanship held Jan. 30-Feb. 6, under the sponsorship of the United Presbyterian Church in the U.S.A. through its Commission on Ecumenical Mission and Relations. Results of this pilot project at Stony Point, N. Y., will be reported to other denominations and the National Council of Churches.

and Economic Life Week (Jan. 18-25), sponsored by the department.

"The Church," he said, "must seize the initiative in finding solutions to questions posed by these problems. The welfare of many persons other than ourselves, persons far and near, known and unknown, can suffer or gain from the application, or lack of application, of Christianity in the jobs we hold."

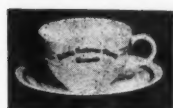
In Confidence . . .

NASHVILLE, TENN.—A bill providing that no clergyman shall be required to reveal confidences in court was introduced in the House here by Rep. John R. Jones of Erwin.

Church groups, including the Tennessee Council of Churches, have urged the enactment of such legislation to protect clergymen from disclosing evidence given in confidence by parishioners.

Mr. Jones said the measure stems from a contempt of court case in West Tennessee last year against a Baptist minister who was fined \$50 and given a 10-day suspended sentence for refusing to divulge what he considered private information received from a married couple prior to a divorce case.

The minister was later granted a full pardon by Gov. Frank Clement of Tennessee.



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Priest to Moscow

NEW YORK—Louis A. Dion, Roman Church priest of Worcester, Mass., left here by plane to serve as chaplain to American Roman Catholics in Moscow.

He is the first priest assigned to the Moscow post since 1955, when his predecessor, Georges Bissonette, another Assumptionist, was expelled without explanation after having been in Moscow for more than two years.

Church and Economics

NEW YORK—American Protestant churches were charged here with the responsibility of finding "workable solutions" to such economic problems as unemployment, poverty, questionable consumer selling, and unethical labor and management practices.

The challenge was issued by Dr. Cameron P. Hall of New York, director of the National Council of Churches' Department of Church and Economic Life, in connection with the 1959 observance of Church

Schweitzer Film

A new filmstrip showing Albert Schweitzer and his work is now available.

This Schweitzer filmstrip has 100 pictures in full color taken by the expert and sensitive photographer, Erica Anderson, who has deep understanding of Schweitzer's motivation and work.

This filmstrip in color is based on the "Oscar" Academy award-winning documentary film, ALBERT SCHWEITZER, filmed by Mrs. Anderson. Typed commentary accompanies the filmstrip.

Orders for the filmstrip or inquiries about lectures may be sent to The Albert Schweitzer Fellowship, 156 Fifth Avenue, New York 10, N. Y.

CROP: \$920,400

ELKHART, IND.—Contributions to the Christian Rural Overseas Program (CROP) totalled \$920,400 last year, an increase of 29 per cent over 1957, it was reported at the annual CROP state directors' conference here.

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Illustrations Courtesy of The John Wanamaker Store, Philadelphia

Michael Munkacsy and

HIS ARTIST'S DREAM

by Leah Hamilton

ANYONE who knew Michael Munkacsy (pronounced Moon-ka-chee) as a boy would have said that life held for him little promise of realizing any hopes or dreams.

He was born in February of 1844 in comfortable enough quarters in a Hungarian fort. But his early childhood proved to be a series of catastrophes which included the death of both parents and the ransacking of the home of the aunt who had befriended the orphan.

Before he was six, Michael found himself all alone in the world for a second time, for he was the only one in his aunt's household who escaped death at the hands of Russian marauders.

An extremely poor uncle gave the child a home and apprenticed him, at an early age, to a carpenter. Michael learned the trade well. He liked to work with his hands. But there was no opportunity for schooling and Michael wanted very much to learn to read and write. And

when Michael really wanted something, he persevered until he got it.

Striking up an acquaintance with some young students in the neighborhood, he persuaded them to teach him his letters. Night after night he spelled out words until he could read history and poetry.

The skill which he developed as a carpenter secured for him his first job. He became an assistant to a cabinetmaker whose specialty was Trousseau Chests. There was a continuing demand for these since every young Hungarian girl of that day had her Trousseau Chest, beautifully decorated with bright-colored designs and filled with exquisite hand-made linens that would be part of her dowry.

Michael enjoyed helping to make these chests but it was not long before he itched to do the decorating rather than the cabinet work. Once given the opportunity it was quite apparent that he had possessed a dormant

artistic talent. His designs were beautiful and intricate; his colors brilliant and true. Orders for chests decorated by him began to pour in. He had to work twelve to fifteen hours a day to keep up with them. Finally his health broke under the strain and he was forced to take a prolonged rest.

Regaining his health, he took a trip to Budapest. Everything about the place intrigued him. He spent long hours in its several Art Galleries. And quite by accident, he made the acquaintance of a portrait painter who was enjoying great success at the time. The hidden artistic talent that had expressed itself in exquisite designs on Trousseau Chests, welled up in the young man as he watched this artist at work. Almost in an instant, Munkacsy knew that more than anything else in the world, he wanted to be a portrait painter. And the same dogged perseverance that had enabled him to learn to read and write, finally

brought him success.

He began by painting the faces he saw about him every day: gypsies in their gay costumes; peasants who made an equally colorful appearance. Always he paid great attention to mixing his colors. Reds had to be exactly the right reds; blues had to have the warmth and brilliance of the dyed cloth. Gradually he began to concentrate on trying to depict character in the faces he painted. After years of living in hovels and almost starving, recognition came to him when his picture of "The Last Day of a Condemned Man" made quite a stir in Paris.

All the while Munkacsy was developing his artist technique, he had also been cherishing a dream. There was one picture above all others that he wanted to put on canvas: a painting of Christ before Pilate that would make people realize the significance of the trial. For years, he kept making sketches of the figures of Christ, of Pilate, of the wide assortment of characters who were present in the Judgment Hall, trying to portray in each face the character and emotions of the individual. It was several years before his conception was clear enough in his mind to begin work.

A year later, the 13 x 20 foot canvas was completed. Every character portrayed is an individual portrait; yet all are an integral part of the scene. The figure of Christ, almost in the center, stands out as if it were illuminated by a glorious light. It is the embodiment of courage, dignity, calm and forbearance.

There is Caiaphas, gesticulating and exhibiting his superficiality in his expression. There are the dignified, self-satisfied Hebrew Judges; the vicious rabble; the contemptuous, malignant Pharisees. Pilate's face is a study of nervousness, indecision and personal concern. There is only one kindly, sympathetic and compassionate face among the throng: a young mother in the background who is holding up her baby son so that he may see the Christ.

The colors are vivid and rich. The detail, even to the pattern of the floor-covering, the carving of Pilate's throne and the view of the city beyond an open window, is painstakingly perfect. It is no wonder that the painting won universally lavish acclaim as it was exhibited in one large city after another on both sides of the Atlantic.

Munkacsy had no more than completed this work when his imagination began conceiving a companion to it. Within a few years, his "Christ on Calvary," done on a canvas of the same dimensions, was completed. It is a perfect complement to the "Christ Before Pilate." There is the same perfection of detail, the same brilliance and intensity of color, the same delineation of character in the faces of the assorted crowd which surrounds the cross.

These two canvases are now a part of the Art Collection of the late John Wanamaker, a renowned merchant and founder of several department stores, who was religious, charitable and a lover of the Arts. Munkacsy's paintings made a great impression on the merchant when he first saw them exhibited in New York City. After they had toured the country, he purchased them for his collection. Imme-

diately, he sent them on another tour of the country, exhibiting them without charge in various large churches; ever since, the two great paintings have been exhibited once a year.

In the center of the Wanamaker Store in Philadelphia, there is a large Court which extends from the street floor to the roof of the ten-story building. During the Lenten Season each year, Munkacsy's masterpieces are hung at the second-floor level of this Court against a background of purple velvet drapery.

It is inspiring to be among the crowd that pauses day after day during Lent, to study and admire these works of art. Busy men, taking a short cut to an appointment or hurrying to lunch, stop for a moment, remove their hats and look thoughtfully at one, then the other, of the paintings. Voices seem more hushed; steps slower and less noisy. It is not hard to forget the bustle of humans, for one somehow feels, for a moment at least, a part of the Courtroom scene and a spectator at the foot of the Cross.

Passersby go unnoticed as one becomes conscious only of the Savior who endured, with patience and composure, the indignities of a farce of a trial and suffered the most ignoble of deaths that all who believe on Him might have eternal life.



The Cross and the Will of God



"Where the Scriptures Speak . . ."

by the Editor

March 8, 1959

Scripture: Mark 14:32-42.

IF we could decide the way in which the will of God could be done through us, we would often be willing for it to be accomplished. We could pick out nice little things to do that would not cause much hardship. We would permit a few troubles, so that we might speak about the "cross" we have to bear. Generally speaking, we would make progress.

The difficulty is that the will of God for us is quite often more stringent than we would like. To do what we know we ought to do quite often upsets the social condition around us. This brings more ostracism or even pain than we like to bear.

Today we are to study about the way in which our Lord himself met such a condition. It seems to me to be best to consider him as facing the cross with his human nature in mind. We know that he is divine and that he is the Son of God. However, all the remarks of the text today indicate that he is speaking in the flesh, and that the sorrows are sorrows of the flesh, or, at least sorrows of the spirit of a man about to be rejected.

After Judas had left the Upper Room and the supper was finished, Jesus and the disciples went to Gethsemane (Mark 14:32). This word means "wine press" and the place was on one side of the Mount of Olives, so it was apparently an orchard, or a "garden" of olive trees.

Jesus was ready for prayer,

perhaps the most difficult prayer of his earthly life. He asked all of the disciples but three to "watch" while he went "a little farther" to prayer. (Verses 34, 35.) The words used about his condition here are significant. He was "greatly distressed and troubled." These indicate the agony of spirit which was accompanying these last hours with his disciples.

It was not long before he had opportunity to see how strong his disciples really were. He found them asleep, even Peter (Verse 37), when he had felt that at least they could watch and protect him while he prayed.

Just a few minutes earlier not only Peter but all of the disciples said that they would never deny him. (Verses 30, 31.) Now, they could not even stay awake.

The difference between Jesus and his disciples was great. In an earthly sense it could be illustrated by this incident in which he went "a little farther." In everything that he did and said, he went farther than those who followed him. He went farther in what he visualized as the kingdom. They saw it in terms of a re-creation of David's kingdom. He saw it as an eternal, spiritual kingdom of God.

Jesus went farther in what he was willing to do for the sake of the kingdom, during his earthly ministry. They sometimes resented those who opposed Jesus and suggested their destruction. He went about returning good for evil and helping those in need.

He went farther in the limit of what he would give for the

sake of the kingdom. They slept instead of watching; he went to the cross.

Perhaps the strongest passage in this lesson is the one which contains the prayer of Jesus in the garden. He prayed in his native tongue, Aramaic. We notice that Mark leaves in the Aramaic word for Father and inserts a Greek word also. So we have it in our version, "Abba, Father" (Verse 36). It is an intimate conversation between the Son and the Father.

It is curious how we have handled the next phrase, "All things are possible to thee"; pulling it out of this passage and applying it to anything we want when we pray. This seems to be an injustice to the expression and to the prayer of Jesus. What he was saying was that God is all-powerful and that anything which is to come is not due to God's inability to stop it, but to man's sin and unwillingness to accept the Son of God.

It has been said that the heart of the gospel is expressed in the last phrase of the prayer, "Yet not what I will, but what thou wilt" (Verse 36). This is the true pattern for all prayer. Jesus prayed sincerely that if it were possible he would like to serve God in some other way than through the giving of his physical life at this early age. But he was willing to submit to the will of God.

It was God's will that this supreme sacrifice should be made. He had tried to reveal himself through king, priest and prophet, and men had still rejected him.



Meaning for Today

by Hunter Beckelhymer

Perhaps if he came to the world in the flesh and lived among them, they would receive him. They did not. Now, if the Son were to give himself without complaint to be crucified, the day would come when men would indeed see the Father in the Son.

We perhaps know more about his will than we are willing to do. From this lesson we must surely understand that the surrender of our wills to the will of God is the first and great necessity if we would serve him.

The Scripture

Mark 14:32-42

32 And they went to a place which was called Gethsemane; and he said to his disciples, "Sit here, while I pray." 33 And he took with him Peter and James and John, and began to be greatly distressed and troubled. 34 And he said to them, "My soul is very sorrowful, even to death; remain here, and watch." 35 And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. 36 And he said, "Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt." 37 And he came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch one hour? 38 Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words. 40 And again he came and found them sleeping, for their eyes were very heavy; and they did not know what to answer him. 41 And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour has come; the Son of man is betrayed into the hands of sinners. 42 Rise, let us be going; see, my betrayer is at hand."

IT IS a safe assumption that Jesus did not relish the idea of dying by crucifixion at the age of thirty-three. Who would like that under any circumstances? That is what the terrible inner wrestling in Gethsemane was all about. Jesus hoped to continue living and working.

He hoped that men would be won to his teaching gladly. He did not like hostility and pain any better than you and I. But more than anything else, Jesus wanted *what God wanted*. For the world, for men, for himself, Jesus wanted what God wanted.

It had become clear to Jesus that to accomplish what God had in mind for mankind, he, Jesus, must accept martyrdom rather than avoid it. If there were some other way, Jesus would have preferred it. But, above all, he wanted God's will to be done by him, and through him. That is what he reaffirmed in Gethsemane.

The most difficult part of our personalities to Christianize is our wanting. We can Christianize our speaking rather easily, so that we usually sound Christian at least to untrained ears. We can, with further effort, Christianize our doing too. That is, we can become consistently kindly in manner, and live respectable moral lives. From a sense of duty, or because of the influence of family and friends, we can do most of the things that Christians are expected to do—including regular worship and generous giving. All of this is not to be minimized.

In a world where there is so much violence and meanness and

dishonesty, we must surely honor those people who manage to live decent, courteous, and helpful lives. Indeed, this is quite a struggle for most of us, in which we need God's help.

But our wanting! There is the rebellion. There is the wild trouble maker, right in the very center of our personality. Our *real wants* frequently play havoc with our professions, our manners, our morals, and even our intentions. We are not thoroughly Christianized until our wanting is Christianized. We are not wholly redeemed until our wanting is transformed. We are not completely God's until he rules our wanting as well as our talking, our habits, our manner. Do we really want in our Churches what God wants in them—regardless of what it does to our convenience, our pride, and our usual ways of doing things? Do we really want for our country what God wants for it—whatever it may do to our traditional political views (not to mention our standard of living). Do we really want for our children what God wants for them despite our secret ambitions and plans for them. Do we really want for our neighbors whatever God wants for them—even if that should include moving into our nice neighborhoods, black skins and all? Do we really want for ourselves what God wants for us, however this might delay or upset our climb up the social and financial ladder? Until we have felt the full weight of this issue in some important personal decision, we cannot begin to understand what Jesus did in Gethsemane.

book of the month

"Space, Atoms, and God"

by Jack Finegan

A Review for March, 1959

Selected and reviewed by Roscoe M. Pierson, Lexington, Kentucky, professor of bibliography and librarian of The College of the Bible, Lexington. A member of the executive committee of the American Theological Library Association, he has been serving as visiting librarian of the Evangelical Seminary of Puerto Rico during the present school year.

Certainly nothing could be more relevant to the Christian faith than the implications and developments of science during the past few years. We, who have not yet been able to carry our precious faith to the "four corners" of our small planet, now find ourselves on the threshold of relatively unknown space. Is the faith which was born with a carpenter's son two thousand years ago in a remote section of the Near East pertinent to the radically different technological civilization of the moment?

Dr. Jack Finegan unequivocally states that the Christian faith has meaning for the present age of atomic fission and for the era of space travel which will be upon us sooner than we are ready for it. Through an incisive review of the Bible's teachings we are assured that the Lord is as much the master of time and space today as he was in the days of Abraham and Isaac.

The discussion falls into four

"Space, Atoms, and God" is published by The Bethany Press and may be purchased from the Christian Board of Publication. Price \$3.

main headings: "The age in which we live" is a masterful review of the present-day physical sciences in relation to the teachings of Jesus Christ. "The nature of the times," the second

section, probes into the temporal aspects of Christianity; whereas the third division is a penetrating review of the problem of "The reality of God." God is real, and God is concerned; though we may take flight from him he will never forsake us. The book concludes with an able section on "The Christian imperative," wherein the author challenges all Christians to take seriously "the impossible possibility of Christian ethics," for therein lies our only hope.

The Christian's faith is confronted by myriad hostile forces today; such books as this will gird him for the fray.

"We Must Watch Him Die"

by J. Warren Hastings

SHE and I came out of his hospital room and we stopped in the corridor.

"He is a very sick man. Five hours on the operating table is a long time," I said.

"Yes, it is a long time. I am glad the operation is over," she spoke rather mechanically. "The doctor told me there was no hope. He may live a month, or a bit longer; but that is all. *We must watch him die.*"

"No hope, at all!" I exclaimed.

"No, none. The specialist performed the operation. He is the best in the city. If expert knowledge could have saved him, he would have been saved. The cancer had spread over his entire system. Its roots went everywhere. It is hard to see a wonderful man like Joe go out at forty-two."

"Yes, I know it is tough."

"The doctor says we are not to tell him. The shock of learning he has but a short time may hasten the end. I am to take him home when he is able," she

cried softly. "Then the boys and I are to smile in front of him, tell him we know he is getting better, until he dies. I don't know whether I can deceive Joe like that or not. He has always trusted me so completely."

"Why did God do this to me?" Her face flushed as she spoke. There was resentment in her voice.

"Joe is sick because we do not know enough about cancer," I said quietly. "Some day we will know how to control that awful disease; but that time seems far off. I am so thankful that you, and the members of your family, are Church people and that you have a deep faith in God."

"Some day you will understand why this terrible experience has come to you. Now we see through a glass darkly."

"God has said in his Word that he will give us sufficient strength for all trials that come to us. Rest your broken lonely heart in Him. Surrender to the Divine Will. In your surrender you will receive strength."

FROM A
WOMAN'S POINT
OF VIEW

Walking in Another's Moccasins

by Mrs. James D. Wyker

PRAYER BY AN INDIAN AMERICAN: Oh, Great Spirit, help me never to judge another until I have walked one mile in his moccasins.

HAVE wiser words been spoken, except in the Scriptures? One who has the sensitivity to put himself into another's situation, to instinctively know what the other is experiencing, is a friend to be treasured. There are, no doubt, many people who wish they *could* do this, yet somehow never get the "feel" of another's need. Most of us can (and do!) analyze and give the answers to some other person's problem; we can always explain what that other person ought to do.

Some time ago, a woman said sharply of an acquaintance in her community, "Well, all I can say is if he were *my* husband he'd never do that. I'd tell him a thing or two!" I really wish she could have had the opportunity to try it! The lady would have been in for some surprises. Knowing the couple, I am confident that what *she* would do, would not have worked at all.

In these days of divorces and broken family life, it is amazing the number of homes *not* broken—and the couples who "hold together" in marriage (even very strong and aggressive personalities) because the two have worked out their problems in the framework of their own situations. It may not be the method another couple would have successfully used, but it has worked for them.

This is also true in other areas of life. Said a minister in the North: "What's the matter with those preachers down South? Why don't they have the courage to stand up like men and *do* something?"

Said some friends in the South: "Why are people up North always pointing fingers at us? Why don't they work on their own problems? They talk about our segregated society down South, but look at our 1957 Disciples Convention in Cleveland. The Cleveland churches had the great opening processional. Except for one inter-racial church (where there were just a few white people), it was a segregated processional—there were white churches and there were Negro churches.

"And what about the Jim Crow (northern style) housing situation? Even when a Negro is educated and can *afford* to buy a home for his family in a better community, because he is dark skinned, the people begin to persecute him or sell their property and move away."

There are many ways of "doing something." There are prophets who get it said. This calls for courage, and each community needs its prophets. However, when the prophet has blazed forth his Christian challenge, and gets it said, the community is usually without its prophet! Many such men are now in other pulpits and continuing a ministry.

There are those who choose to be leaders rather than prophets. They preach a message of recon-

ciliation, getting in a message of challenge, but putting it in milder doses—so it can be swallowed. They work quietly, talking with individuals and small groups, moving the people along, changing attitudes, helping the congregation think calmly and coming to decisions which ultimately call for action. It takes longer, but it is democratic and eventually moves more people to a Christian witness.

There are others, of course, who have little courage for anything; who never take a risk and would be greatly embarrassed to "lose a pulpit" because they had tried to lead their people in a controversial situation. They figuratively put their heads into the sand and try to pretend that nothing is wrong.

Each person must work out his own salvation, and decide about his own leadership. It is easy to sit in a place of security and tell another man on a firing line how *he* should work out his problems. But if we can "walk a mile" with him in understanding, wearing his sandals, perhaps we can better understand his situation. Instead of pointing fingers of disgust and ridicule, one might try the method of intercessory prayer.

Indeed there is much "wickedness in high places" (and in low places!) which must be attacked. All of us are sinners, and are caught in the great problems that rock our nation. However, let us "put on moccasins and walk a mile" before we throw stones. Let us be sure about the beam in our own eyes.

*A parable of the Disciples of Christ,
presented at First Christian Church, Mason City, Iowa.*

A Modern Parable

by Miss Edith Norman

ONCE there was a big clock,
designed and formed, and set in motion
by the Master Clock-Maker.
This clock was clean and simple,
with a clear face,
and numbers easily read.
It was beautiful in its simplicity,
and it kept perfect time,
because it was constantly synchronized
with the Observatory.
All could tell the time by it,
even the simplest, humblest peasant,
and all the people said, "It is Good."
Now because this clock
was held in such high esteem by all the people,
And as it grew older and more revered,
The Place of the Clock
began to be a shrine;
And the men entrusted with the
care of the clock
began to hold themselves in high esteem,
because were they not
"professional Clock-Watchers" of the Great
Clock?
Now the fame of the clock
spread far and wide,
and the King who was ruler
over much of the world
Put his seal of approval upon the clock,
and decreed it to be
the one correct timepiece of all the world.
But changes began to be made, as time went on
upon the face of the clock.
The office of "Clock-Watcher"
took on such importance,
that those entrusted with the office
began to feel themselves divinely ordained,
and felt their words held such authority,
that they took to writing edicts in Latin,
and putting these words over the
face of the clock,
and Roman Numerals, which were hard
to read,
surrounding them with scrolls,
and curlicues, and bric-a-brac.
They also commissioned artists
and architects, and sculptors
To beautify the Place of the Clock,
to add designs, and murals,
and columns, and figures of angels,
and mothers and cherubs,

surrounded by walls and halls,
and marble floors,
And made the people pay tribute
to find out what time it was.
Now it was all very beautiful,
and the Clock-Watchers said,
"It not this a beautiful clock
which we have created unto ourselves?"
forgetting about the Master-Clock-Maker
altogether.
But the people passing by,
who could not see the face of the Clock any
longer,
said "But we want to know what time it is!"
Then along came a man who said, "It is not right
that the people should go without bread
to pay for the glorification of the clock
and to line the pockets of the Clock-Watch-
ers."
The people heard him gladly.
They agreed when he said,
"The Clock-Watchers claim too much au-
thority.
The people have a right to be able
to tell the time for themselves."
"Every man has a right to be a clock-watcher!"
So he organized a society of ordinary clock-
watchers.
Other men helped him in his protests
and break-away from the old system of
clock-watching.
They organized other societies of clock-
watchers.

But along came one man who said,
"It is still too confusing for the people
to tell the time for themselves.
There are still too many words,
and man-made designs and ornaments
over the face of the Clock.
Let us strip off all the layers of bric-a-brac
added through the years
and get back to the original simple design.
After all, the only reason
for the existence of the Clock
is so that the people may know what time
it is!"
So the Clock was restored
to its original simplicity, and beauty and clarity.
And all the people rejoiced;
Because they could read the face of the clock;
And understand it; and guide their lives by it.

**Rep. Edith Green Votes Against It;
Bob Fangmeier Testifies in House Committee**

Disciples Oppose Extension of Draft

INDIANAPOLIS—Among the 20 congressmen opposing the extension of selective service during the debate preceding the House approval of a bill to extend the draft was Edith Green, of Oregon.

Mrs. Green, a member of First Christian Church in Portland, strongly opposed draft extension.

The House approved by a vote of 381 to 20 and sent to the Senate the bill to extend the draft to July 1, 1963.

Before final approval of the four-year draft extension, considerable sentiment was expressed in the House for an amendment that would have extended the draft for only two years.

The two-year proposal was backed by both the U. S. Chamber of Commerce and the AFL-CIO.

The Senate Armed Services Committee is expected to give more detailed consideration to the views of business and labor leaders that the draft is an inefficient and uneconomical way of securing manpower for the armed services.

Along with churchmen who testified in the House hearings, the Chamber of Commerce and AFL-CIO urged detailed consideration of the report of the President's manpower commission headed by Ralph Cordiner, president of the General Electric Company. The Cordiner report urged higher pay and better conditions to attract career men on a voluntary basis and said the problem in a highly technical atomic age is one of "quality" rather than "quantity" of manpower.

The Senate Armed Services Committee is expected to hold hearings on the House passed bill (H. R. 2260). Debate by the full Senate on draft extension is likely sometime late in March.

Church groups either opposing or asking for a new look at military conscription included the Methodists, Disciples, Friends, and the National Council of Churches.

The National Council of Churches went on record expressing its concern for "adequate national defense," but reiterated its stand in opposition to peacetime draft.

INDIANAPOLIS—Opposition of Disciples to the extension of the draft, as expressed in the St. Louis International Convention last October, was read into the records of the House Armed Services Committee.

Robert A. Fangmeier of the United Christian Missionary's social welfare department, appeared before the House committee Jan. 30 to present the convention resolution.

The St. Louis convention resolution urges discontinuance of UMTSA at its expiration date in July, 1959.

Mr. Fangmeier brought out that Disciple conventions have, year after year, opposed "conscription as a permanent feature of American life."

The resolution states that "the validity of the UMTSA concept has been thrown into doubt because, in inter-continental ballistic missiles, an era of nuclear weapons and in many civilian and military authorities feel that large mass armies are useless and that only an ever-ready



CONGRESSWOMAN EDITH GREEN
—One of 20 who voted against the draft extension.

technically trained professional army meets the real needs of the nuclear age."

The resolution asserts that "conscription, which may have outlived its usefulness even as a military concept, is also wrong in principle in a democratic society."

New Officers: Disciples City Association



THESE OFFICERS of the national Disciple City Association Fellowship were elected at the annual meeting in St. Louis Feb. 3-4. From left to right: Ray M. Wolford, executive secretary of the Cleveland Disciples Union, secretary-treasurer; Verlin H. Stump, director of church extension for the Association of Christian Churches of the Denver Area, president; James H. Behler, executive secretary of the Indianapolis Christian Church Union, vice-president.

Charles E. Crouch an Economics Professor . . .

Historical Society Names Interim Chief

NASHVILLE, TENN.—Dr. Charles E. Crouch, educator and church leader here, has been named ad interim president of the Disciples of Christ Historical Society.



One of Childhood's Fondest Dreams Brought to Life

Mountaintop Summer

by Eleanor Noyes Johnson

All children dream of "roughing it" just like the first settlers. But here's a family that really **did** pioneer high in the Colorado mountains in a deserted log cabin all summer long! Adventure tumbles over adventure in this exciting **Mountaintop Summer**. Ages 9 to 12. \$2.50



One Step to America

by Elizabeth B. Whitmore

An understanding teacher and friendly neighbors help Sig to become an accepted member of an American community. Ages 9 to 12. \$2.75

Children's Books from

BROADMAN PRESS
at your bookstore

Dr. Crouch was named temporary president of the Society at a recent meeting of the executive committee, and the appointment was announced by Harry Davis, Society Board chairman and minister of the Ninth Street Christian Church, Hopkinsville, Ky.

Dr. Crouch, member of a well-known East Tennessee Disciples family, is professor of economics of Vanderbilt University. He was a member of the building committee responsible for the Historical Society's present quarters, The Thomas W. Phillips Memorial, and has been a member of the executive committee since its inception.

Crouch is also treasurer of the Society, and a former board chairman of Vine Street Christian Church. He and Mrs. Crouch reside in Nashville.

The executive presidency of the organization is a new position, and is expected to be filled this year.

In the past, the DCHS presidency has been an honorary position.

New Society Trustees

The board of trustees of The United Christian Missionary Society has installed three new members, who were elected at St. Louis in October, and named chairmen of its five committees.

Serving on the board for the first time are Mrs. Fred Helsabeck, Canton, Mo., wife of Dr. Helsabeck, president of Culver-Stockton College; Mrs. R. A. Bicks of Regina, Saskatchewan, Canada, daughter of Mrs. Hattie Menzies and a former teacher in Woodstock College in India; and Paull E. Dixon, Tampa, Florida, an attorney and lay leader of Disciples of Christ in Florida.

Mrs. Bicks is the first Canadian member of the board of managers to serve on the board of trustees.

The board committee chairmen and vice-chairmen are respectively: *General Departments*—Warner Muir of Des Moines, Iowa, and Mrs. Edward E. Russell of New Orleans, La.; *Home Missions and Christian Education*—Mrs. Lawrence W. Bash of Austin, Tex., and Jack A. Oliver of Cedar Rapids, Iowa; *World Mission*, W. A. Welsh of Dallas, Tex., and Mrs. Charles F. Bailey of Ballinger, Tex.; *Administration and Finance*, Carl R. Brown of Lakeview, Ohio, and Mrs. C. F. Close of

Kankakee, Ill.; and *Personnel and Organization*, Hallie G. Gantz of Tulsa, Okla., and Miss Jessie M. Trout, Indianapolis.

25 CBP Employees

Honored for Service

ST. LOUIS—Twenty-five employees of the Christian Board of Publication here have been awarded service pins and honored at a Board of Directors luncheon.

Three persons received 40-year pins and two received pins for 35 years' service with the publishing house.

Employees honored for 40 years' service were: Albert Ilges, Horace Andereck and Edwin Bangert, all of the manufacturing division.

Thirty-five-year awards were presented to Woodward Wilson of the manufacturing division and Ruth DuHadway, circulation manager for *The Christian Evangelist-Front Rank*.

Following are the employees who were presented pins and their length of tenure:

Thirty years' service: Mildred Deck, Hazel Paul and Walter Pilcher.

Twenty-five-year pins: Anna Birkicht and Pauline Kraleman.

Fifteen-year pins: Hazel Simpson, Robert F. Jones, Con Curran, Deetsy Gray, Mary Iva Walker and Onita Witting.

Nine received 10-year pins: James Bruns, Clarence Beger, Thomas Fullington, Eugene Lindemann, Ida Light, Mrs. Jessie B. Carlson, Dorothy Dirks, Raymond Henthorne and Joe Schodrowski.

Church Gives Camp

BEAUMONT, TEX.—First Church here has transferred a 63-acre camp to be used for the camp and conference program among the 33 Christian churches in the Houston and Beaumont areas.

The transfer was formalized at a service in the new \$2,000,000 First Church, Houston.

The camp, located 14 miles from Beaumont, was completed in the spring of 1956 by First Church, Beaumont.

The lodge on the property will seat 450 and includes a complete electric kitchen. There are ten campers' cabins, each one sleeping 10 persons, two private bath houses and camp accommodations for 100 people. Land was donated by a relative of one of the church families. About 90 per cent of the construction of the camp was done by members of First Church.

The Beaumont pastor is Kenneth E. Thorne.

\$103,000 Missions Project

Record Gift
of Northwood Church,
Indianapolis, provides
construction in the Congo,
Puerto Rico, Thailand,
India and United States

The challenge of a minister of a local church to his congregation that they "stretch their souls" by matching their giving to the local building fund in a capital (building) program for missions has "paid off."

The minister is Dr. Theo O. Fisher, and the congregation, Northwood Christian Church, Indianapolis.

The church celebrated on Jan. 4, 1959, the delivery of the final check, for a total of \$103,000 to the Capital for Kingdom Building program of The United Christian Missionary Society. Their CKB pledge was \$100,000.

This means major improvements to mission facilities in Belgian Congo (two projects), India, Thailand (three projects), Puerto Rico and the United States (home mission institution in the state of Washington). Projects relate to facilities for evangelism and churchmanship, medicine and education.

First, it will make possible the



DR. THEO O. FISHER, Northwood pastor, and **William Loer**, board chairman, look at the final check which completed the church's \$103,000 pledge for Kingdom Building. Receiving it is **A. Dale Fiers**, president of The United Christian Missionary Society.



A NEW MISSIONARY DWELLING for teachers in Disciple schools at Bolenge, Belgian Congo, is now completed, dedicated and occupied. It is the first of the Northwood-underwritten projects to be completed.

construction of a new church building at Coquilhatville, provincial capital of the area in which Disciples work in Belgian Congo. Missionaries report a total attendance of 1,400 each Sunday in Coquilhatville services, including a series of services in the present small central church and several chapels in "quarters" of the city.

Some \$43,000 of the Northwood funds will be used with local funds to erect the second major contemporary-designed church building among Disciples in Congo (the first was the Dye Memorial Church at Bolenge). Materials are now being assembled for this structure.

The second Northwood project is a \$7,000 missionary residence at Bolenge, Belgian Congo, which has been completed, dedicated and occupied. It was to be for Mrs. Esther Snipes, Northwood's link missionary, but she stepped aside so that the new house could go to a couple who are working with her at the secondary school there, known as "Ecole Moyenne."

Two projects in Puerto Rico were combined into one so that \$25,000 of the Northwood fund could give major assistance to the Villa Palmeras (or Second) Church at San Juan, the insular capital. The congregation there is engaged in raising matching funds, so that a major structure may soon replace the former residence (a small frame) in which they now worship.

Another \$13,000 will mean that during 1959 a staff house can be added at Yakima Indian Christian Mission near White Swan, Wash. (This back-logged need has been on the urgent list for a number of years, according to mission officials.)

Northwood also is providing \$5,000 toward the Disciples' share of \$16,000 in a major addition to and expansion of the Ludhiana Medical College in India, where Dr. Victor Rambo, the late Dr. Hira Lal and others have served with distinction.

Three projects in Thailand affect the boys' school and the girls' school at Nakon Pathom, main center of Disciple work in that country. One rickety structure is to be replaced and a new arrangement of the school compound made possible. The girls' school now benefits by having a cement (rather than dirt) floor under its desks for the first time.

Dr. A. Dale Fiers, president of the United Society, accepted the final check in Northwood's victory celebration service, declaring the church not only had given the largest amount of any church in the country to CKB but also had "inspired others to stretch their contributions."

The pastor, Dr. Fisher, said that it has been a great experience for the church, as it has continued to grow and expand its local program and regular missionary giving at the same time.

President Briggs Honored at Phillips



ENID, OKLA.—President Eugene S. Briggs of Phillips University was honored on his birthday and his 21st anniversary as president Feb. 1, when a reception was held in the Marshall Building lounge.

A set of aluminum ware was presented to the honored couple who have come to be "Mr. and Mrs. Phillips University." Dr. and Mrs. Briggs (left) are being greeted here by Mr. and Mrs. Wayne Testerman.

Robert T. Huber Named

Student Work Executive

Robert T. Huber of Bloomington, Ind., has been appointed student work executive of the Joint Commission on Campus Christian Life of The United Christian Missionary Society and the Board of Higher Education.

On April 1 he will take up his new duties, having served for four years as director of the Indiana Campus Christian Foundation at Indiana University and associate minister of First Christian Church, Bloomington.



Robert Huber: student work executive beginning April 1.

He succeeds Dr. Parker Rossman, who resigned to become director of the New Haven Disciple House and Center and associate professor at Yale Divinity School, New Haven, Conn.

Mr. Huber will direct a training program and annual conference for the Fellowship of Campus Ministers, national professional organization of Disciple ministers to college students and other campus community people.

In addition, he will be adviser to the Disciple Student Fellowship, which conducts nation-wide activities and annual conferences for students. He also will help to produce informational journals and other materials for FCM and DSF.

Disciple campus Christian life program assists some 197 groups of college students, 160 centers that work with Christian church students and four Bible Chairs at state universities.

Mr. Huber received the B.D. degree in 1956 at Christian Theological Seminary (formerly Butler School of Religion) and had three Indiana pastorates before going to Bloomington.

Currently he is president of the FCM, having been vice-president for 1957-58. Since 1957 he has been secretary of the Indiana Commission on Campus Christian Life and has been an important influence in the Commission's recent organizational

development to the point that it is ready to become part of the unified organization of the state and to cooperate in the merging of the student work financing efforts with Unified Promotion in July, 1960.

"I Forgive"

by J. Warren Hastings

We sat in the Amphitheater that overlooks the Tombs of the Unknown. The soldier guards marched back and forth. We listened to the cadence of their heavy shoes on the stone pavement.

"I have decided to stick it out with Jim and I hope and pray I am right," she said. Jim was a confirmed alcoholic. "I doubt if anything can be done for him," she continued. "At thirty-seven he is a drunkard. When I first came to see you I had decided to leave him. But you have helped to clear my perspective. I will stay."

"I always live in hopes that things will get better," I injected.

"They might," she said ruefully, "but I doubt it. So often I have gotten my hopes up, only to have them fall shattered at my feet. When we married thirteen years ago I realized that in his mother's eyes he was perfect—and he was just about that way in my eyes."

"Then the dream-bubble burst. I soon discovered that my idol of gold had clay feet. Because of his weakness for alcohol I have been embarrassed in front of my friends, beaten at home, poverty-stricken, and heart-broken. However, I am going to stay with him and I hope your prophecy of a better day comes true."

"I have suffered over Jim," she said quietly, "more than anyone can imagine. Sometimes I feel that my heart has been wrung from my body. I live mechanically. But I will stay with him and our two little daughters. I want them to grow up with two parents and not one. I have lost my respect for Jim. I pity him. I forgive him. I am going to be the best wife to him I know how to be. I pray that God will help me."

● President T. T. Swearingen, of William Woods College, Fulton, Mo., has announced that Sam B. Cook, a member of First Christian Church, Jefferson City, Mo., and vice-president of the Central Missouri Trust Co., has been named a member of the board of directors of the college. Mr. Cook was named outstanding young man of the year of 1958 by the Jefferson City Junior Chamber of Commerce.

RELAX . . .

Lucky

The particular lady gave the maid orders not to admit anyone at all.

When two dowagers had been sent away, the p.l. said to the maid, "What did you tell those women?"

"That you were not at home," replied the maid.

"What did they say?"

"Well, as they went down the walk, one said, 'Friday's not such an unlucky day after all.'"

★ ★ ★

Stolen

*I think the fairies stole my babe
And left a little elf.*

*Old Satan laughs from out his eyes,
He's foreign to myself.*

*A thousand daily mischiefs plus
A million little sins
He heals with, "Let me kiss you now."*

He hugs me, then he grins.

*He knows when he's tucked in at night,
His little prayers all said,
I'll think they stole my babe and left
A cherub in his stead.*

—ONA ROBERTS WRIGHT



"We don't believe she should see too much of any one fellow."

Children's Records for Church and Home

HOME AND CHURCH SONGS

For 3- to 6-year-olds, here are three special recordings of songs taken from the new Bethany Kindergarten Graded Lessons especially prepared by your brotherhood publishing house. Many are original songs written for this series; some are old favorites children love. The songs are on God's love, the seasons, Christ, and familiar everyday things. Songbook contains the music for piano and singing, and all the verses of the songs on the records plus 22 other songs from the curriculum in an attractive 64-page, two-color illustrated book that fits inside the record album. Album, 45 r.p.m., with songbook, \$3.45; without songbook, \$2.95

SING O SING

For kindergarten children, here is an album of 33 songs on 5 78 r.p.m. 6" vinylite records to enrich Christian experience in the church school or at home. Three records have songs suited to use with Sunday morning materials; one features singing games and rhythmic activities; and one contains listening music. \$2.95

NURSERY SONGS AND RHYTHMS

For 2- and 3-year-olds, at home or in church school, songs and rhythms written simply about familiar things; designed to build right attitudes and habits as children learn. There are Songs About Growing, Rhythms, Songs About Rest Time, Songs About God's Care, Songs About Jesus, Songs About Church, and Songs About Families. Songbook contains 47 songs and rhythms in a colorful, illustrated little book. On the record there are 28 of the songs and rhythms sung clearly by a soprano and a tenor. One 12" LP, 33 1/3 r.p.m., record and songbook, \$3.00; songbook only, \$.50

GENEVA RECORDS

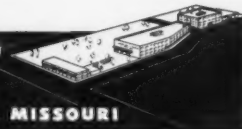
For children three through eight, here are four albums of Scripture, poetry, stories, songs, prayers, singing games, instrumental music—all prepared by Christian educators. Each album contains one 78 r.p.m. 7" record, \$2.75 each

For 3-, 4- and 5-year-olds: *Holidays*: Contains songs about the joy and meaning of Christmas, the New Year, Easter, Valentine Day, and Birthdays. *My Family*: Songs about the home and family, pets, the world around us, going places with the family, and something to do.

For 6-, 7- and 8-year-olds: *Through the Year*: Musical sounds characteristic of Spring, Summer, Autumn and Winter. *The World I Live In*: Songs and stories about Creation, Beauty, The Wide World, Order, and Life.

CHRISTIAN BOARD
OF PUBLICATION

BOX 179, ST. LOUIS 66, MISSOURI



TOWARD A BETTER CHURCH



Samuel F. Pugh*

What Becomes of an Idea?

IT IS so easy to throw the baby out with the bath—so easy to discard the idea with the magazine!

A stack of the better household magazines accumulates on a rack in the living room, then in a stack in the rump room—then, because the old must make way for the new issues, we call Goodwill Industries or The Salvation

Army to take the big stack away.

But those magazines contained some tantalizing recipes for beautiful salad dishes! Several poems we wanted to keep! A cartoon we had planned to include in a letter to a friend! Several articles on do-it-yourself projects—even the outdoor fireplace we hope to build! But the things we wanted to keep were buried in the things we had to discard.

In similar fashion the religious magazines are discarded too. There are pictures we want to keep, ideas we want to use, quotations we want to include in a forthcoming address. But we turn the page and soon forget which magazine carried the treasure. Or we may clip the article and lay it aside, failing to use it.

As the husband said to his wife as he helped her clear the table after dinner, "Darling, shall we throw these left-over potatoes out now or keep them a few days and then throw them out?" so go the articles, this week or next.

What happens to an idea?

There was that excellent suggestion by James W. Carty, a Nashville newspaper man, whose article appeared in the December, 1958, issue of *Bethany Church School Guide*. Mr. Carty said that churches should watch the daily papers to learn about persons who are facing emergencies and problems of various kinds. A family whose home has burned, a widow out of work, a couple in the divorce court—these and many others could be discovered, reached, and helped by the alert and compassionate congregation.

Suppose all of our churches were to use in a creative, constructive way *that one idea*. What a transformation we would see in our churches, in the people assisted, and in the public's attitude toward the church.

But what will happen to that idea and hundreds of others that appear in our various periodicals? Will it, and the others be "thrown out with the bath"? We hope many readers will say, "We discovered an idea and used it, and the work of the church is strengthened because of it."

We suggest here a few ways that ideas may be captured and put to work.

1. Mark each usable idea as you read the magazine. Note the name of the department head or organization president who might appreciate having the suggestion. If possible, remove the article or clip the quotation and put it in the appropriate worker's mailbox at the church.
2. Keep a notebook or indexed file of ideas you hope to use. Refer to it often.
3. Put new ideas into practice as soon as possible. Postponement may be another way of discarding them. Adapt each idea to your own situation and need.

What becomes of an idea? It is up to you and me.

*Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.

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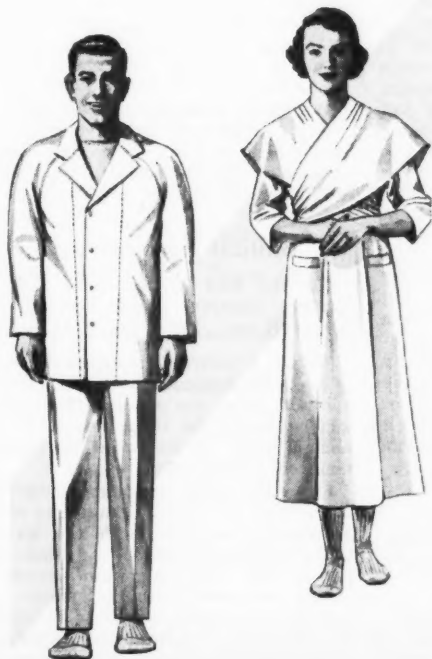
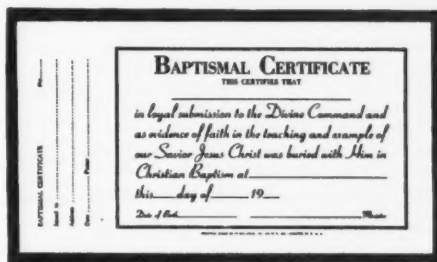
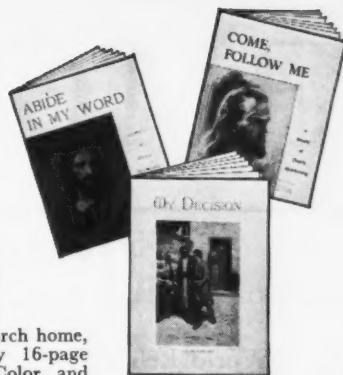
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"You Are What You Read"

World Religions

Religions. A Preliminary Historical and Theological Study. By D. W. Gundry. St. Martin's Press. 189 pages. \$4.50.

Religions by Gundry is an excellent introduction for high school students, laymen and church study groups who may be interested in religion on a world scale. The language is simple and clear and the results of the best scholarship are embraced without details which might prove burdensome to the beginner in this field. A select bibliography at the end of the book will guide one to further and more critical reading.

This study is divided into seven chapters. The first two seek to explain what religion is and how it originated. The third chapter traces the religious quest of the ancient western world. Undeveloped religions such as primitive religion and Shinto are given attention in chapter four.

The great historic and living faiths of mankind are divided into (1) Monistic, which include Taoism, Confucianism, Hinduism and Buddhism which are eastern and (2) Monotheistic, which includes Judaism, Zoroastrianism, Islam and Christianity.

This reviewer finds it difficult to share the author's view: "highly intellectual as monism may appear to be, the monistic religions have in practice become debased" (see page 75). Is this debasement due to monism per se or to the illiterate cultural milieu which has little or no understanding of the laws of association and contiguity? Illiterate peoples practice magic and superstition and any higher world view, be it monotheism or monism, becomes more or less degraded by the illiterate mind.—GEORGE N. MAYHEW

Personality

The Religious Dimensions of Personality. By Wayne E. Oates. Association Press. 320 pages. \$4.50.

Dr. Oates has "frankly sought to set forth a Christian statement, ex-

amining scientific materials from this perspective with no apologies." His method is that of presenting, in summary fashion, that which he designates as secular points of view followed by a statement of the Christian point of view as he sees it. The result is an excellent and understanding summary of various interpretations and a fine statement of that which the author holds to be the Christian view of personality.

Most basic is the question as to whether "secular truth" about personality and "Christian truth" about man should be set over against each other as sharply as the book suggests. The author is much more friendly to "secular" truth than many present-day theologians and he believes "that empirical observation is indispensable" (p. 29). Even so he seems distrustful of the results of "secular" investigation and seems to imply that the findings of such are true or false, not on the basis of evidence but to the degree that they correspond with a given truth about man to be found in the Judeo-Christian heritage.

This distrust of "secular truth" is in line with the tendency in much of contemporary religious thought and this reviewer cannot help but wonder whether the stage is being set for a fight over the "scientific view of man" versus the "Christian view" which will be comparable in its disastrous results to the fight over evolution and the Genesis account of creation. Dr. Oates will not lead such a fight but his going along with the point of view that sets "secular" and "Christian" truth over against each other, and holding that the latter is made valid by a faith that is given and not the product of man's understanding of his experience may encourage others to do so.—MYRON T. HOPPER

On Race Relations

What's Right With Race Relations. By Harriet Harmon Dexter. Harper and Brothers. 248 pages. \$4.00.

This is the most recent candid assessment of the current situation in race relations in America. Written with skillful academic honesty,

it follows the interesting pattern of following the presentation of factual incident with comprehensible appraisal. Though the ground covered is mainly the last twelve months, the author's sensitive socio-historical spirit brings out significant interrelationships stemming back through our present decade and beyond.

Though the picture given is comprehensive, the emphasis is on positive achievements. Though the focus is on all racial minorities in America, the main thrust is toward the development of the largest racial minority—the Negro.

Disciples will be interested in certain significant references to Rosa Page Welch, Cleo Blackburn and Colbert S. Cartwright.

Every major facet of American life is given attention. The reader gets a new understanding of the Negro as a 12 billion dollar per year consumer market. He gets a new view of him crowded into slums and blighted housing areas awaiting the two chances out of 1,000 to secure more adequate housing. The reader is fascinated by the economic evolution of the Negro as a major factor in the labor movement with its more than 2,400,000 membership.

Mrs. Dexter does not give a picture which is totally rosy, but the impression left is decidedly hopeful.—WILLIAM K. FOX, SR.

Biblical Personalities

All the Men of the Bible. By Herbert Lockyer. Zondervan Publishing House. 381 pages. \$4.95.

This is a portrait gallery of more than 3,000 Biblical characters. In addition, there are pages at the end which classify the thousands of unnamed men. Each word is pronounced phonetically.

Some 300 names, considered major characters, are given paragraphs of description, together with the author's interpretation of the meaning of the name and the events chiefly connected with the person.

This is a reference book, obviously. As such, it is handy. The Hebrew and the Greek translations seem accurate.—H. E. S.

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Letters . . .

Nothing to Give Away

Editor, *The CE-FR*:

This letter is to offer my thanks to you for having such a strong and, what I think, true article in your first combined issue of the magazine of the brotherhood. I am writing of the message by Perry W. Swann, "Baptism by Immersion" (*CE-FR*, Jan. 4, 1959). Truly we could have a solid foundation for unity if we could take the stand he outlines. Thanks for printing it and I hope to see many more such articles.

In our liberality, let's not give away something we do not have to give, something that is not ours to give.—MRS. ROLAND R. CROSS, Springfield, Ill.

Not Uniformity

Editor, *The CE-FR*:

Mechanically speaking, Perry W. Swann is correct in his piece, "Baptism by Immersion" (*CE-FR*, Jan. 4, 1959).

Any Greek dictionary will indicate that "baptizo," transliterated baptize in English, means to "dip, immerse, etc."

However, something dynamic must happen in Christian baptism. It is more than a performance. God surely acts as does the individual.

In assuming or proving that ours is the only correct mode of Christian baptism, we seem to approach the old saying, "We are not the only Christians, but Christians only," in a new direction—we are not only Christian but are the only Christians. . . .

No! Christian unity cannot mean uniformity—not in baptism, not in communion, not in ordination, not in local church government, not in race, not in wealth, but only in Christ.—JAMES E. FARRELL, Niagara Falls, N. Y.

Advocates Firm Stand

Editor, *The CE-FR*:

I am sure that our people generally appreciated the article, "Baptism by Immersion" by Perry W. Swann in the January 4 issue, as I did.

We surely have a witness to bear

in the ecumenical movement and it is not one of compromise of the truth. If we have been right in anything through our history, it has been in this matter of the act and meaning of Christian baptism.

Any doctrine clearly taught and authorized by our Lord, and confirmed by the "scholars, linguists, historians and theologians" through Christian history, should never be minimized or compromised by us.

Let us keep step with other immersionist groups in a firm stand on this matter both in teaching and practice. Now is no time for us to accept other so-called "forms of baptism" in our churches, if our witness to the truth is to be meaningful and effective in the present unity movements.

May *The Christian Evangelist-Front Rank* continue its use of such articles as will help our own people to know the truth and to stand for it.—RAY E. SNODGRASS, Green Mountain Falls, Colo.

Fails to Understand

Editor, *The CE-FR*:

Through repeated readings of "Baptism by Immersion—Witness for Unity" by Perry Swann in the January 4 issue, I have failed to understand the thesis of his article. It seems that he is saying that when all others believe and act and interpret the New Testament as we do, then unity will be achieved.

This attitude must be what was meant by the 1953 International Convention resolution that stated in a confessional tone, "We have been stronger to tell others how to become like us than to show them how to become disciples of Christ."

. . . Ever since Alexander Campbell's translation of the New Testament, where John the Baptist became "John the Immerser," Disciples have known that the original form of baptism was immersion and we have justifiably felt that through practicing immersion we are being true to our goals of restoration.

But to make this our basis for unity and to say hopefully, as does Mr. Swann, "A united practice of immersion in all Christian bodies would be a big step forward in this solid, united witness" is unrealistic. . . . At its best it is passive, waiting

for others to come to us. At its worst, it is a claim that we are the only Christians.—JERRY P. JONES, Glendale, Calif.

A Methodist Agrees

Editor, *The CE-FR*:

We share our *CE-FR* with our neighbors who are active in the Methodist Church and they read with great interest "Baptism by Immersion—Witness for Unity," by Perry W. Swann (*CE-FR*, Jan. 4, 1959). We also enjoyed the article. But our neighbors stated (graciously), "You Disciples have the best basis for unity of any Protestants; why don't you remain consistent in your New Testament position, for if real unity is found it will be at the Communion Table and the baptismistry." Our neighbors, though Methodist, have been immersed, believing it to be the baptism Jesus intended.

I feel very strongly that if we had remained more consistent in our position, we would be much stronger today than we are.—T. R. KIRKPATRICK, Mansfield, Ohio.

Talking to Ourselves?

Editor, *The CE-FR*:

I want to express my personal appreciation for articles like the Swann article on baptism (*CE-FR*, Jan. 4, 1959). I think this sort of leadership by our brotherhood news magazine is the very thing that can lead to fresh appraisal of issues which concern all of us, but about which we are reluctant to speak openly. I thought the writer of the article manifested a good spirit, and presented his case very well.

However, it seems to me that the article, in part, reflected a kind of historical naivete, not to say inaccuracy, which is only too characteristic of our general arguments concerning the historical practice of baptism.

The writer quoted the early church historian Eusebius to the effect that sprinkling and pouring were innovations in practice, and had great difficulty in gaining acceptance by the Church. Eusebius cannot be accepted as the only authority in this matter. *The Didache*,

very definitely describes the practice of pouring as acceptable in certain instances (the lack of running water—a stream?). While the exact date of this document is in dispute, there is agreement that it is early, and pre-dates Eusebius (third-fourth century). . . .

We no longer practice foot washing, although its practice is commanded by an *ipsissima verba* of Christ. Because of social as well as religious considerations, we have substituted grape juice for the fermented wine of the Lord's Supper. Other examples could be cited. By what sort of exegesis are we allowed these liberties?

It is here, it seems to me, that our presentation of the case for immersion must begin, and dig its foundations well. Otherwise, we will only succeed in talking to ourselves, assuring one another that all is well in our particular Zion, but having no real contact with the Church at large.—GEORGE W. BARGER, *Maryville, Mo.*

Mode Not Only Factor

Editor, *The CE-FR*:

Mr. Swann's article, "Baptism by Immersion" (*CE-FR*, Jan. 4, 1959), is one of the best presentations of the immersionist position I have read recently. But why does he emphasize the mode of baptism as such a necessary and vital factor in the quest for Christian unity? He is correct in his statement that many scholars and theologians from the beginning have agreed that immersion is the original mode of baptism, but this does not mean, as Mr. Swann claims it does, that all are completely agreed on immersion and are weakening "our united Christian testimony to the world" by not practicing it.

Those who prefer and practice modes of baptism other than immersion do not consider the amount of water used to be an important factor in Christian unity. If they did, we can be sure they would have urged us to come over to their way of baptism long ago for the same reason that Mr. Swann is now asking them to give up their practices.

Any real Christian unity we achieve will presuppose the freedom of individuals and churches to differ in their opinions of doctrine and practice and must basically rest on something that goes beyond and is more significant than the quantity of water used in baptism.

Our real concern must be not to draw up a set of rules to govern the Church for eternity but to proclaim the gospel of Jesus Christ. This gospel within the framework of human freedom is the only thing capable of producing true unity of

spirit between Christians.—SAM J. ALLEN, *Hammond, La.*

Splendid Article

Editor, *The CE-FR*:

Perhaps there are other readers of the "Letters" department of *The Christian Evangelist-Front Rank* who feel as I do concerning the splendid article by James L. Shaw, "The Nature and Meaning of Baptism" (*CE-FR*, Jan. 25, 1959). Many "Amens" crept into my thinking as I read it—until I read, "If baptism is to be used as a sign of membership, an initiation, a mystical rite, or for salvation and purity, then any of its current methods (sprinkling, pouring and immersion) will fill the needs of the situation." That statement would be unacceptable to me now, if ever.—C. ARTHUR BURTON, *Blackstone, Va.*

Editor's Comment: But Mr. Shaw was opposing this concept of baptism, too. The "if" is the important word in the quotation.

Worshipful Baptism

Editor, *The CE-FR*:

May I say congratulations to Mrs. Hogan's article on worshipful baptism (*CE-FR*, Jan. 11, 1959); and urge that builders of churches further dignify baptism as an act of worship by removing the dossal curtain and working the baptistry into the architectural design of the sanctuary.

Many of our fine new churches have beautiful dossal curtains that must be pulled aside to reveal temporarily an unattractive hole in the wall through which the congregations may view a baptismal service. The whole appearance is a hindrance to the spirit of worship that should accompany any sacred ordinance of the church.

Those who have seen the baptistry in the chapel of Brite College, TCU, will understand the suggestion that the baptistry deserves a place of dignity as a permanent and integral part of the architectural design of our churches.—DONALD A. ROSS, *Salem, Ore.*

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: We will soon be ready to enter our new sanctuary. What can we do to make our worship services meaningful? We will have a center aisle, a divided chancel, with the communion table and the baptistry at the center of vision but I am not sure we will know how to use these things.

ANSWER: We would all agree that a beautiful sanctuary does not insure an inspiring worship service. Certainly architecture and art glass windows can help to create moods for worship but you are right in assuming that much thought and prayer must go into the planning for the proper use of such a sanctuary.

I have passed through all stages—starting with the feeling that the way to lead a worship service was to announce in a loud voice, "We will begin our service this morning by singing hymn No. 243. Let everyone find the hymn and join heartily in the song service"—and then on toward a much more formal service which some have at times criticized as being a bit "high church."

Dean Willard L. Sperry points out that an ocean liner carries a flag to tell the port from whence the ship came, another to tell the port of destination and a third to indicate the owner of the ship. He feels that every worship service should make the worshiper conscious of his origin, destination and his ownership.

Period of Preparation and Anticipation. We have never done a very good job of preparing our people for the experience of worship. I know a minister who had just gone to a new pulpit. The choir and the church officers were all in line for the processional, the preparatory prayer had been offered. A deacon pulled the minister out of line and said, "Preacher, you should know that this church is 90 per cent Republican and we expect our minister to vote Republican."

The deacon had a right to be concerned about the welfare of his country and the success of his party, but that was certainly not the time or the place to solicit votes. It showed a lack of preparation upon the part of at least one church officer.

The Processional. If you have a center aisle in your new sanctuary you will find that a processional of choir members and church officers will do much to symbolize the movement of the entire congregation toward the Holy of holies. At that moment the worshipers should be able to realize that God is their owner and that they have been raised with Christ and have their faces set toward a divine destination.

The Communion. We Disciples who spread the Lord's Table each Sunday have a great opportunity to make our communion service lift our people into the very presence of the divine. I am glad to know your

new church will have the communion table placed at the worship center.

While many of my minister friends disagree with me, I have always felt that the communion service should come early in the worship experience and not be left to the close as though it were an afterthought.

The real test of worship is the kind of Christians it produces. If our worship services send people out to walk the ways of selfishness, greed and hate, those services have failed no matter how elaborate they may be. If on the other hand the worship experience has given new and holier desires for life it has succeeded no matter how simple the service has been. The final response to any worship service should be, "Here am I, Lord, send me."



"I feel SO good since we're tithing, Reverend! And with George's clever figuring of deductions we'll be giving less than before!"

